THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else: and my people shall never be ashamed."—Joel ii, 27.

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FIFTY-FOURTH SEMI-ANNUAL CONFERENCE.

THE Fifty-fourth Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints convened in the large Tabernacle, Salt Lake City, Oct. 6, 1884.

Present on the stand, of the First Presidency: John Taylor and George Q. Cannon; of the Twelve Apostles: Wilford Woodruff, Lorenzo Snow, Erastus Snow, Franklin D. Richards, Brigham Young, Albert Carrington, Moses Thatcher, Francis Marion Lyman, George Teasdale, Heber J. Grant and John W. Taylor; Counselor to the Twelve: Daniel H. Wells; Patriarch of the Church, John Smith; of the First Seven Presidents of Seventies: Horace S. Eldredge, Abram H. Cannon and Seymour B. Young; of the Presiding Bishopric: William B. Preston and Hebert T. Burton; also a number of Presidents of Stakes, Bishops and Elders from various parts of Utah and surrounding States and Territories.

Conference was called to order by President John Taylor, and the choir sang:

Hail to the brightness of Zion's glad morning!
Joy to the lands that in darkness have lain!
Softly beams the sacred dawning
Of the great Millennial morn.

Opening prayer by Apostle Franklin D. Richards, after which the choir sang:

PRESIDENT JOHN TAYLOR

Said: We are met this morning to attend our Semi-annual Conference, and to attend to the various kinds of business that may be presented to us, associated with the interests of the Kingdom of God on the earth. We have met for this purpose for a great many years, and have enjoyed ourselves generally very much on such occasions. Being gathered to hear and to speak, and to present

doctrines, principles and business, it is proper for us to thank God the eternal Father, and seek for his guidance and blessing in all things we may engage in. We occupy a peculiar position among the nations, and associated with this nation. It is proper for us to seek to comprehend our relationship to our heavenly Father and Jesus, the Mediator of the new covenant, and heavenly intelligences, and the relationship we sustain to each other, and the kingdom of God on the earth, and understand the various duties devolving upon us in connection with the Church, this nation and all other nations, to whom we have a message to deliver. We must also seek to understand all the duties of life. People are gathered here from all the Stakes. The representatives of the people should always be present on these occasions, especially the Presidents of Stakes, Bishops and Counselors, High Counselors and the officers of the Church generally, that they, and through them the people of Zion, may be instructed in regard to all the leading principles developed on these occasions.

On account of the weather being inclement, not many are present. The old people, however, are well represented, and it is to be presumed the younger ones are stopping at home to take care of themselves. When they get older they will probably learn better. We are living in peculiar times, and the position of the Latter-day Saints is a singular one. This is the dispensation of the fullness of times, when all things in heaven and on earth are to be gathered together in one. The principles of salvation in this dispensation are and will continue to be more clearly taught in this than in any former dispensation. The Lord has initiated it by opening the heavens. He is gathering to Himself a people to whom He has revealed things that have been hidden from the beginning. All His promises will be fulfilled both in regard to the living and the dead. Our duties embrace all conditions connected with human life, past, present and future. God has greatly blessed us in our settlements, and continues to increase us year after year, and we feel to rejoice in the God of Israel.

There is in the world and this nation strong hatred to us as a people, and we have to endure persecution, reproach and falsehood, set on foot to injure us. Yet these things make but little difference to us. We know in whom we believe, and that God has set His hand to accomplish His purposes in the last days; no power can stay His work. As regards other people and their ideas, it matters but little to us. Although they show a disposition to break the Constitution and bring us into vassalage, God has maintained our freedom, and if we do right He will continue to do so. We are commanded to preach the Gospel. This has been done, and thousands, inspired by the fear of God, have gathered here in consequence. And the Lord has blessed us in our gathering together; in our houses, orchards, gardens, fields, flocks, and the labor of our hands. Although we have some settlements which have suffered from floods, the crops throughout are generally good, and the granaries are full to running over. God's mercy has been manifested unto us. There is generally manifested among the people a desire to act as become Saints of the Most High God. We feel grateful unto the God of heaven for His mercy. There is occasionally a complaint that the brethren have a large amount of grain and it fetches a low price, and embarrassments

arise from this situation. But we may have worse things than plenty of wheat, cattle, sheep and other substances. There are thousands of happy homes and families, with as good prospects as are before any other people in existence. Jesus said His disciples are known by the love they bear each other. It applies to the Saints now. While contentions exist elsewhere, we do not have them, for the Lord is teaching us a better way. There have been times when we did not have much substance to trouble us to take care of. I recently paid a visit, with others, to the northern settlements, on which occasion a distance of a thousand miles was traversed, and a most satisfactory condition found to exist. A similar report comes from the south. It is desired that the people preserve themselves in all purity, and that all may operate together in the building up of Zion, teaching our children the principles of life, continuing our labors until the will of God is done on the earth as it is done in heaven.

President Taylor concluded by expressing his pleasure at meeting with the people, and desiring the blessing of God upon the Conference.

APOSTLE WILFORD WOODRUFF

Said it is a consolation to know that we are engaged in the work of God; to live in this day when the eternal Priesthood has been committed to men, and when there is an organized Church of Christ on the earth. We should be thankful for the privileges we enjoy in this connection. But few people comparatively of any age have been ready to receive the testimony of Jesus Christ and receive His Gospel. It is a narrow path to walk in. As we have learned, no man can live godly in Christ Jesus without suffering persecution. There has never been a more unpopular doctrine among humanity than that incorporated in the Gospel. Almost eighteen hundred years elapsed subsequent to the days of the ancient Church established by Christ, without any one having the privilege of beholding the face of a directly authorized servant of God. His authority has been again restored, however, and the command has been given to go forth and prune His vineyard for the last time. We occupy a different position from that of any people to whom a dispensation was ever committed. Each formerly has been dispelled—driven from the earth—because of the hold Satan has had over the hearts of men; but this dispensation cannot be removed. A promise has been given that it shall remain until the purposes of the Most High in relation to the earth and its inhabitants have been consummated.

We have been ordained of God to build Temples, go therein and redeem our dead. This appears to be a special feature of this work, so far, at least, as its extent is concerned. We have had considerable experience in the organization of the Priesthood in its various ramifications. We have the various Quorums in their order, and in the several organizations the brethren should meet often together and instruct each other in the duties of their callings. All men in their several capacities should improve their time and talents, that the power of God may be increased. The Word of Wisdom should be obeyed. The Spirit of God will not dwell in unholy temples. We are held responsible for the declaration of the Gospel to the Gentiles first, and then to the House of Israel. We have gone to nearly every nation where openings could be made for the introduction of the Gospel, and our efforts

must not be slackened. There are the Lamanites, who are a fallen and degraded people. God has given us a knowledge of the history of their forefathers. We have endeavored to teach them to reform from shedding the blood of their fellowmen, and those instructions have had a salutary effect upon them. It is our duty to teach them both by precept and example. After the Gentiles entirely turn from the Gospel, it will be taken to the Jews. How long it will be before that will take place does not appear. God has, as stated by President Taylor, greatly blessed us, and we should dedicate our entire substance to the Lord. We are all on this earth on missions, and we have no other legitimate business than to build up the kingdom of God, concerning the glorious future of which we have no doubt, as it will prevail and stand forever, in accordance with the predictions of the Prophets. The speaker continued to speak for some time upon the free agency of man and the promises of God to the faithful.

The choir sang:

Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam.

Adjourned till 2 p.m., with benediction by Apostle Lorenzo Snow.

The afternoon session commenced with the singing of the hymn:

O, awake! my slumb'ring minstrel,
Let my harp forget its spell.

Prayer was offered by Apostle Brigham Young, after which the choir sang:

We're not ashamed to own our Lord,
And worship Him on earth.

APOSTLE LORENZO SNOW

Addressed the Conference. He read a passage in the Book of Doctrine and Covenants, beginning on page 224, in which fasting and prayer, or rejoicing and prayer, are spoken of, and certain blessings of the fullness of the earth promised to the Saints on condition of their obedience. He also read a passage beginning on page 189, which predicts that eventually all who do not take their sword against their neighbor among the wicked, will have to flee to Zion for safety; and described the gathering to it of people from every nation under heaven. He next quoted from the hymn beginning:

Hushed be the accents of sorrow and mourning,
Zion in triumph begins her glad reign,

and proceeded to speak in substance as follows: That we may be profited this afternoon, as on all similar occasions, it is necessary to place our minds in a condition of faith and prayer, that we may have the Spirit that takes of the things of God and makes them clearly manifest. The quotations made were suggested by the discourse delivered by President Taylor this morning. In each dispensation the Lord has exhibited the special blessings he designed to bestow upon the particular people to whom the revelations were given. All that was necessary to bring about the reception of those blessings was compliance with the conditions upon which their bestowal rested. Opposition would not prevent the giving of promised blessings; neither would any other condition, except a failure to obey the laws upon which they are predicated on the part of the people to whom the promises were made. The expulsion of the children of Israel in Egypt was an illustration of this truth.

The Lord promised them deliverance, and notwithstanding all the forces brought to bear against the accomplishment of the work of freeing them, the Lord so arranged matters that it was attained. It was so also in the days of the Savior, when He set up the Church. He gave certain directions to His disciples, the carrying out of which, according to the promise, was to bring certain peculiar blessings. There were all kinds of opposition to cause the promises of God to be of no effect, but the blessings flowed whenever the requisite conditions were complied with. Gamaliel in that day counseled the people not to oppose the disciples lest they be found fighting against God; that if the work were not of divine origin it would be brought to nought, whereas if otherwise it could not be prevailed against. This was excellent advice and incorporated true principle.

The time has been in the history of the Latter-day Saints when it appeared as if nothing but starvation stared them in the face, yet the promises incorporated in the quotations made were before them, and the promises of the Almighty never failed. Many of the Saints in Europe have been in the most distressing and unpromising circumstances, and with no earthly prospects of deliverance, but the promises of the Lord were that He would gather them to Zion where they would be prospered, and how wonderfully these things have been fulfilled. All this has been done by the power of the Almighty. It could not have been done by the unaided power of man. This is not the most important point God has accomplished. Before we were reached by the servants of God we were in spiritual bondage; we knew not our relationship to the Almighty nor the nature of our earthly mission. Our minds have been illuminated in relation to heavenly things. We received the Holy Ghost through obedience, and this gave us an assurance of the divine character of the message we had received. We felt that there had been a divine recognition of the administration of the ordinances which we received at the hands of the Elders. We were established upon the rock of revelation, every man and woman knowing of the doctrine for him or herself. The nation and nations may make an effort to destroy the Church, and a Gamaliel might arise and with good ground give the same advice as was tendered by him of olden time. We see that God has fulfilled His promises He has made to us, and our faith extends into the eternities, embodying the assurance of a glorious and everlasting reunion of the closest associations formed in this life.

There is no need of cultivating a feeling of fear in regard to our future, but it would be well for the nations to take heed how they oppose this work. Every attempt in that direction thus far has failed. An attempt has been made to stop the immigration from abroad, which signally failed. An effort has also been made to stop the increase of the Latter-day Saints in other ways, but no power on earth can accomplish this, and the flocks of intelligent children will continue to grace our homes and assemblages.

APOSTLE ERASTUS SNOW

Was the next speaker. He said in substance: For about five weeks past he had been visiting the Saints in the Stakes in Utah, Colorado and Arizona. The people are generally in a peaceful, healthful and prosperous condition, dwelling together in unity and love, without anything to mar their peace except some destruction from floods in the San Juan country and some perse-

cution from unprincipled persons in Apache County, Arizona. It has been instituted for political purposes. It will have the effect probably of establishing the righteous more firmly in the faith of the Gospel and weeding out the unfaithful. Many improvements have been made in the South, and the climate has apparently modified. Openings are plentiful for new settlers, and land can be obtained on easy terms. Grain, vegetables and fruit of excellent quality are raised in abundance. At Woodruff especially more help is needed. The climate is unsurpassed by any other. At St. Joseph the United Order is conducted successfully according to stewardships.

The speaker continued to give interesting details about the country occupied by the Saints in the outlying settlements, and as a synopsis would not give an adequate idea of that portion of his discourse, the account is left for a verbatim report, which will appear in due time.

Taking up another line of remarks, he spoke of the opposition with which the Saints have to contend. It is remarkable that one class of the human family prey upon another, as wolves prey upon lambs. The spirit of the Gospel causes men to be gentle, in accordance with the symbol by which the Holy Ghost was manifested when bestowed upon the Savior, being in the form of a dove. Christ was called the Lamb slain from before the foundation of the world. He exhibited the spirit of submission in His course on the earth, yet, as He said to His disciples, He had the power to call twelve legions of angels to His aid. But He knew that this would not be according to the Father's will. So has He commanded the Latter-day Saints to have faith in the overruling providence of God. The highest type of humility and patience is exhibited by the Saints, and the greatest extremes of ferocity and hate are manifested by their enemies, and all these things are necessary for the carrying out of the purposes of the Almighty and the purifying of His people; also that those who choose evil rather than good may be eventually consigned to their place. We can afford to take persecution joyfully, seeing that we have come to an understanding of the object of our earthly existence. We should take to heart the injunction of Christ, not to lay up treasures on earth, but prefer to seek heavenly riches. This does not imply that the people should be restrained from attending to the wants of the body, but the entire attention should not be absorbed by those things that pertain merely to temporalities. It is necessary to cultivate that love that looks charitably upon the acts of others, and seeks to do good and not evil, exemplifying the characteristics of the dove and the lamb.

The speaker continued to dwell for some time upon the necessity of industry, administering a scathing rebuke to those inclined to idleness. He spoke of the increase of the children of the Saints, and said the people might have to pass through trying ordeals on account of the wickedness of those who sought their destruction, but if so, the result would be ultimate salvation and glory to those who endured to the end and maintained their integrity to the truth.

The choir sang:

O ye mountains high, where the clear blue sky
Arches over the vales of the free.

Adjourned till Sunday, Oct. 5th., with benediction by Apostle Albert Carrington.

[TO BE CONTINUED.]

ABSTRACT OF CORRESPONDENCE.

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GOOD PROSPECTS IN THE CLEVELAND DISTRICT.

Elder R. R. Hodgson writes from Brotton, Yorkshire, October 20, 1884, as follows:

"Our prospects are bright in Skinning Grove. Quite a number of the people who have attended our meetings regularly this summer in that place, express themselves well satisfied with the work, and say: 'we firmly believe it is of God;' therefore, I expect to baptize a good number of them into the Church before I write to you again.

"Elder Morton paid us a visit on Sunday, the 9th inst., and left on Saturday the 18th. Owing to wet and stormy weather, only one out-door meeting was held, but we had three in-door meetings, of the ordinary class. We have secured one house at Skinning Grove, and another at Lingdale, which will furnish four preaching places this winter in the Cleveland District."

DEATH OF A FRIEND TO THE SAINTS.

Elder E. T. Woolley writes to us as follows from Dunster's Farm, Lancashire, Oct. 12, 1884:

"I learned to-day of the death of William Parkinson, which event took place at Chatburn, Lancashire, Oct. 3rd. He was 77 years of age, and was actively employed in his farm duties until a short time before his death, which occurred while he was on a visit at the home of one of his daughters. He possessed many good traits of character, among others that of hospitality being prominent; he has also been honest and upright. He never embraced the Gospel, but he has ever well treated and administered to the wants of the servants of God who have been at his house. From the time that Apostles H. C. Kimball and Orson Hyde were preaching the Gospel here until now, has this worthy man extended a welcome hand to the Elders who visited him. He is the father of five children, who are now living—three sons and two daughters. One daughter, the wife of Brother Jesse Hopkinson, has lived with him during late years on the Dunster Farm, and has been a comfort and solace to him in his declining years, also rendering great aid to him. He was very much attached to his family, and particularly to this daughter last mentioned. He first resided in Chatburn, afterwards at Tottington, then at Ramsbottom, and finally at this farm, at all of which places he has kindly made provision for the lodging of the Elders from Utah. Although not possessed of sufficient faith himself to embrace the Gospel, he will certainly reap the reward of those who minister to the prophets and disciples of Jesus. His wife, Elizabeth, was a faithful member of the Church, well known and spoken of by many prominent Elders. He was buried at All Saints Church, Elton, with the wife he so much loved and respected.—*Utah papers please copy.*

EXPRESSION OF GRATITUDE.

Elder Francis Greenwell, writing from Sunderland, October 4, 1884, says:

"I wish to express, through the STAR, the sincere gratitude of my heart for the kind attention and warm feeling of sympathy the Saints of Edinburgh and Glasgow showed me when I was lying in the infirmary with a broken arm; and also to those who were not in the Church who rendered me many kind acts, all of which will be long remembered by me.

"'I was an hungered,' and they fed me; was afflicted, and they visited and administered unto me, for which I ask God to reward them abundantly."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, OCTOBER 27, 1884.

WHAT IT COSTS TO BE A LATTER-DAY SAINT.

An intelligent, liberal-minded gentleman, who has for some time past been investigating our doctrines, and who is evidently inclined to believe in them, remarked to us lately that embracing our religion would mean for him social and financial ruin. He is now prospering in business, and enjoys a good social position in the community where he lives, but he felt sure that if he were to become a "Mormon" his patrons would desert him and his friends turn their backs upon him. He had, he said, tested the strength of the prejudice which many of his patrons and friends entertained towards "Mormonism," by incidentally introducing the subject in conversing with them, and he had found that the mere mention of the name of Joseph Smith or the "Mormon" religion had about the same effect upon them as the shaking of a red blanket before a wild bull would have upon him. They almost became frantic, and could hardly talk rationally upon the subject, their indignation was so great. Nor were his present business interests and social standing all that were likely to suffer by his becoming a "Mormon," according to his view of the case. He is the only son of a wealthy father, who would, he felt sure, boil over with indignation and shame were he to learn that his son was even investigating "Mormonism," and who would not hesitate about cutting him off with a shilling should the son become a convert to the unpopular doctrine. For his own part, the gentleman remarked, he would not mind the sacrifice so much; he would be willing to undergo almost anything personally rather than be untrue to his convictions, but when the sacrifice involved the patrimony that would accrue to his wife and children, as well as the comforts which they are now enjoying, and they be made to suffer as well as himself, he naturally hesitated about taking the step which would precipitate all this trouble.

We listened with some concern to the relation of the gentleman's forebodings, and, in view of past experience, could not help admitting the possibility of their being fulfilled, were he to join the ranks of the people that are "everywhere spoken against," and yet truth compelled us to point out the fact that salvation for himself and family depended upon his taking that very step. And the fact that such a result was likely to follow, was one of the proofs of such being the case—of the religion of the Latter-day Saints being the only true Gospel. He could, as he said, be a member of the Church

of England, a Methodist, a Baptist, a Presbyterian—in fact, anything but a "Mormon," without his popularity being interfered with or his financial interests suffering at all; but joining the unpopular "Mormons" would be fatal to all.

The "Mormons" are "hated of all men," just as the Savior told his disciples *they* should be. If this were not the case, we would have reason to fear that they were not the people of God, for, from the words of the Scriptures, it would seem that hatred and persecution are what the righteous may expect. Paul says, "all who will live godly in Christ Jesus *shall* suffer persecution," and the Savior said to His disciples, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." He further said, "Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy; for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets." He even said, "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets."

Nor did the Savior hold up a very enticing picture, so far as ease and peace and the pleasures of this world are concerned, before those whom he called to follow Him. When a certain scribe came to Him saying, "Master, I will follow thee whithersoever thou goest," the Master gave him to understand that such a resolution implied sacrifice, self-denial, poverty and humiliation, perhaps even more than the zealous scribe had ever conceived of. "The foxes have holes," he said, "and the birds of the air have nests; but the Son of man hath not where to lay his head."

When a certain ruler came to Jesus and asked: "Good Master, what shall I do to inherit eternal life?" the Savior charged him to keep certain commandments, which he enumerated. On being informed by the young man that these had been observed by him from his youth, "Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up thy cross, and follow me." There the Savior touched his weak point. He was not prepared to make such a great sacrifice. He was not ready to give up all that this life promised, and look for "treasure in heaven" as his reward. So we are told that "he was sad at that saying, and went away grieved: for he had great possessions." And this called forth the remarks of the Savior: "How hardly shall they that have riches enter into the kingdom of God! * * How hard it is for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

These remarks afford us an idea of the sacrifice required—or at least the willingness to make the sacrifice required—of all who would gain salvation, and the danger of worldly considerations interfering therewith. "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple," were the words of Jesus. But then He gave the promise which was ample to cover all the sacrifice that might be made for Him, when He said: "Every

one that hath forsaken houses, or brethren, or sisters, or father, or mother or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life."

Those who offer salvation on easier terms than the Savior himself demanded, do so without authority, and their plans and those who are duped by them will be condemned together. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

The Gospel, the means of salvation prescribed by the Lord, costs as much to-day as it ever did. It cost sorrow, heart-burnings, enmity between relatives, pain, trouble and suffering from persecution, the sacrifice of earthly possessions and worldly prospects, and even the forfeiture of the lives of the best and noblest men who lived in the days of the Savior. It has cost the same in this age. Thousands of those who have embraced the Gospel as it has been revealed anew to the earth in our day, have done so at the cost to them of all they formerly held dear, except their liberty of conscience. They have endured for it the scorn and ridicule of the world. They have suffered for it the direst persecution ever inflicted upon any people in modern times. Hundreds of them have laid down their lives for it, among whom have been the purest and noblest of this age, and others will probably have to do so.

This is the prospect we have to hold out to those who would become Latter-day Saints. It requires some stamina to face it. Persons lacking in this quality are not likely to endure long; they weaken and fall away. In the language of the song:

"We want no cowards in our band,
Who will their colors fly;
We call for valiant hearted men,
Who're not afraid to die."

But there is another side to the picture. Combined with all this that we have described as being suffered by the Saints of God for the truth's sake, is a consciousness of the approval of the Almighty, a satisfaction in knowing that His will is being subserved and His kingdom built up, and a certain happiness and contentment which the world can neither give nor take away, and which make all the sufferings mentioned appear as nothing. In the midst of their greatest troubles the Latter-day Saints can look forward with perfect assurance to the future, and say as did Paul: "We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; * * * Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Paradoxical as the statement may seem, we can truthfully assert that the Latter-day Saints, though hated and persecuted more than any other people living, are really the happiest and most prosperous people in existence.

G. C. L.

DEPARTURE OF EMIGRANTS.—A company of eighty-four emigrants from Scandinavia, accompanied by nine Utah Elders returning to their homes, sailed from Liverpool by steamship *City of Berlin*, of the Inman Line, on Thursday, October 23rd, in charge of Elder C. A. Ek. The names of the missionaries are as follows: C. A. Ek, C. H. Steffensen, Andrew Pedersen, Bengt M. Ravsten, Charles Jensen, Frederick Julius Christiansen, August Svensen, Paul C. B. Hammer, Hans Christensen.

CHANGE IN DATE OF SAILING.—According to appointment, the last company of emigrating Saints for this season were to have sailed from Liverpool on the 25th of October, but owing to the S.S. *Nevada* having taken fire on her last return trip and being too badly damaged to sail again so soon, it has been necessary to have the British emigrants defer their departure for one week. They will now sail on Saturday, November 1st, on the S.S. *Arizona*.

MINUTES OF A DISTRICT MEETING

HELD AT 8 WATSON STREET, GLASGOW, SUNDAY, OCTOBER 12, 1884.

PRESENT on the stand: Apostle John Henry Smith, President of the European Mission; President Angus McKay, of the Glasgow Conference; Elders Geo. F. Hunter, Samuel McKay, J. R. McPherson, J. W. Thomas, J. L. McMurrin, Jas. G. Crane and Geo. Fraser, all traveling in the Glasgow Conference; and Elder Geo. Wilson, who is laboring in Ireland.

At 11 a.m. the meeting opened with prayer by Elder Geo. Wilson, and the Presidents of Branches were called upon for reports.

President Jno. Hunter reported Glasgow as in a rather worse condition than it has been in times past, which he attributed to so many having emigrated during the summer. The various societies in connection with the Branch are in a fair condition, and likely to improve.

President Thos. Taylor reported the Partick Branch as being much healthier than when last reported. Was pleased to be able to say that, as far as his observation could extend, the Saints were in a condition to be favorably reported as a rule. Branches in Paisley, Motherwell, Longrigg and Falkirk were also reported as in a favorable condition, although there were very few willing to embrace the truths of heaven. The Saints were continuing to be energetic, so far as their time and talents allowed them.

Apostle John H. Smith said that on account of the emigration, which generally takes away the most active members, we have to struggle through many trials to keep the Branches alive. He enumerated some of the many trials which we are called upon to pass through, which in their nature only serve to strengthen us in the faith we have espoused. He exhorted the Saints to exercise the gifts which the Gospel gave unto them, having always a forgiving spirit, and to remember, in connection with this exhortation, the words of our Savior; after having His side pierced and His hands and feet nailed to the tree, and being buffeted and spit upon, He exclaimed: "Father, forgive them, for they know not what they do."

Benediction by Elder J. W. Thomas.

At 2 o'clock, after prayer was offered by Elder Geo. F. Hunter, a child was blessed by Apostle John H. Smith, and the Sacrament administered by Brothers Connelly and Taylor.

Elder Samuel McKay spoke upon the organization which would constitute a kingdom, as necessarily having one great head to control all the affairs of that kingdom, with subordinate officers who, in order to maintain their position, would need to comply with the requirements of that great head, and also show an example to those under them which would be worthy of imitation, and help that kingdom to have a good name. To do so, it would be necessary to teach the people who composed that kingdom true and virtuous principles. He showed that the kingdom of God had been established on this principle in our day, with Prophets, Apostles, Pastors, Teachers, Evangelists, etc., and that God our eternal Father had always established His kingdom on the same principle.

Elder Jas. G. Crane said he found a good many people investigating the principles we taught. He would not go to the opposite of truth to hear the truth, and it would not be reasonable to do so. He pointed out the real intent of the Scriptures in alluding to the person and character of the Deity, showing that we were made in His likeness, after His own image.

Elder J. W. Thomas spoke of the atonement of Jesus Christ, showing plainly its extent, and the necessity of every one working out his own salvation with fear and trembling before God. He also bore testimony to the restoration of the Gospel, and to the effect of the evidence or testimony of two or three witnesses.

Apostle John H. Smith read from the 20th chapter of Revelation, referring particularly to the resurrection of the dead and the judgment. Proved from Scripture the resurrection as the result of the death of our Lord and Savior, and that all shall be judged according to their works.

Benediction by Elder George Fraser.

At 6 p.m., prayer was offered by Elder J. R. McPherson.

Apostle John Henry Smith spoke upon the subject which had been advertized—"The Restoration of the Gospel." To begin with, he called attention to the newspaper reports regarding the Latter-day Saints; how ready editors were to insert scurrilous articles in their papers with regard to us, and the reluctance they showed to publish any defense. He also read from a Utah paper the Salt Lake City criminal report for one year, showing a population of 19,000 "Mormons," and 6,000 non-"Mormons." While the 19,000 "Mormons" furnished 150 arrests, the 6,000 non-"Mormons" furnished 1,559, or ten and one-third times as many as the "Mormons." There was a time when there was no whisky sold in Utah, and no adulterers found there.

God has given us a rule of faith whereby we may get back again to His presence. Adam sinned that man might be, and Jesus came as an offering for the sin of Adam. The principles of salvation are fully taught in the Scriptures. Certain officers and certain gifts were put in the Church to remain. He would suppose a man starting out to look for the Church of Christ with the Bible in his hand. Would that man not look for Prophets, Apostles, etc., and signs following the believers? Yes, he would, and by reading the 6th verse of the 14th chapter of Revelation, he would look for

an angel to bring the Gospel again to earth. He testified to the Gospel having been restored to the earth by the ministration of holy angels to the Prophet Joseph Smith. That unlearned youth was the humble instrument in the hands of God through whom the Gospel was again revealed, and it is the privilege of every man to know for himself whether this testimony is true or false.

President Angus McKay, in bringing the proceedings of the day to a close, made a few remarks expressive of the pleasure he felt in his present position, and in hearing the authorized servants of God speaking by the power of the Spirit. He exhorted all to give heed to the instructions given during the day, bore testimony to the divine mission of Joseph Smith, and concluded by praying God to bless the Saints and the honest-in-heart everywhere.

Benediction by Elder J. McMurrin.

The meetings were well attended, a considerable number of strangers being present at the afternoon and evening services. The Saints enjoyed the good spirit which prevailed, and rejoiced in being permitted to assemble under such favorable circumstances to worship God according to His revealed mind and will. The Sisters' Relief Society provided refreshments for the benefit of Saints from a distance, which were largely taken advantage of. Many of the strangers seemed to be impressed by the plainness of the truths advanced and by the forcible manner in which they were presented.

D. Noble, Asst. Clerk of Conference.

UTAH NEWS.

(Summarised from Territorial Papers.)

Latest advices from Bear Lake report a heavy snowstorm in that northern region.

Phonography is hereafter to be one of the branches of instruction in the Central School at Ogden.

The residence of S. Van Dyk, of Ogden, valued at about $1,200, was destroyed by fire on the 12th ult.

A young man of Mona, named William Newton, recently had his neck broken by a fall from or kick by a horse.

The Saints residing at Schofield, a new settlement in Pleasant Valley, have just completed a new meeting house at a cost of $2,500.

The Provo Co-operative Institution has recently declared its annual dividend to the stockholders of eight and nine-tenths per cent.

Matthew Cochrane, while employed at the quarries in Red Butte Canyon recently, had one of his hands blown off by the explosion of a stick of giant powder.

A second edition of the compendium published two years ago, by Elders James A. Little and Franklin D. Richards, is now being issued at the *Deseret News* Office.

Elder John Reeve, who recently returned home from a mission to this

country, has been appointed general agent of the Utah Central Railway, with headquarters at Salt Lake City.

Miss Kate Field, who visited Utah some months ago, is exerting herself as an anti-"Mormon" writer for eastern papers, and telling the most monstrous falsehoods with unblushing audacity.

At the annual meeting of stockholders of the Provo Manufacturing Company recently held, a very satisfactory showing of the business was made, and a dividend of $1.00 on each share declared.

A letter to J. D. Westbrook of Paradise, from Cane Creek, Tennessee, the scene of the late massacre, states that James Condor and family have been warned by the mob to leave the county within a given number of days.

A Jew by the name of Goldsticker, who has been doing business as a butcher in Salt Lake City for several years, recently committed suicide by taking poison, the place chosen for the deed being in the cemetery at his wife's grave.

A young man named William Francis Williams, son of Francis and Sarah Williams, of Mill Creek, Salt Lake County, accidentally shot himself while out hunting prairie chickens, on the 27th ult., causing his death almost immediately.

The U. C. Railway, which was unable to pay its usual quarterly dividend to stockholders in April and July last, owing to the war in freights, declared a dividend on the first of October of one per cent. The business of the road is improving.

Wheat is said to be lower in price in Cache Co. than it ever was in the past, and the hope is expressed that the farmers of Utah will learn by the experience which they are now passing through to raise less wheat and more stock and such products as pay better and find a ready sale.

A boiler explosion occurred at the Butler saw-mill in Big Cottonwood Canyon on the 1st inst., killing a young man named John Smith, scalding or otherwise injuring more or less severely Alva Butler and his sons Meri and Alva J., and blowing the mill to pieces. It is almost marvelous that more were not killed.

Agreeably with the ruling of Judge Zane that an open venire should issue for the summoning of men from the street to complete the panel of the grand jury for the Third District Court, the marshal summoned a number of well-known anti-"Mormons," and four of them, C. H. M. Agramonte, Bowman Cannon, J. J. Snell and M. Livingston were accepted by the Court to serve as jurors.

An eccentric widow, by the name of Hood, who for some years has resided in the 17th Ward, Salt Lake City, living alone and in the most frugal manner, her general appearance indicating that she was scarcely raised above a condition of want, died recently, and when the neighbors were preparing her body for burial, they discovered in her trunk, snugly packed away in two or three bags, almost $5,000 in cash.

Elder John Nicholson recently delivered a public lecture in the 19th Ward Meeting House, Salt Lake City, on "The Tennessee Massacre," which was so

well liked that, at the request of many persons, he was induced to repeat it in the Salt Lake Theatre. It was listened to by the largest audience which ever assembled in that building, and unanimously decided to be a most able effort. The lecture is to be published in pamphlet form.

Abram Gould, brother of Jay Gould, the railroad king, has recently resigned the position, which he has held for a number of years, of manager of the coal business of the U. P. Railroad Co. in Salt Lake City. Rough, intemperate and given to fast driving, though he is, Mr. Gould has one of the kindest of hearts and a most generous disposition, and many a poor widow woman who has shared his beneficence in the past will regret to learn of his resignation.

Sister Mary Brown, mother of Elder Joshua Brown who is laboring in the Sheffield Conference, who was the first woman baptized into the Church of Jesus Christ of Latter-day Saints in England, died at her home in Wellsville on the 28th ult., at the ripe old age of ninety-five-and-a-half years. She was formerly of Preston, Lancashire, was the mother of seven children, the grandmother of sixty-one, and the great-grandmother of sixty, her posterity numbering in all 128.

One of the most notorious and unprincipled of the anti-"Mormons" of Utah, who glories in the high sounding cognomen of Clarence Henry Montgomery Agramonte, with the assumed title of "General" attached to it—the same fellow who five years ago was convicted of personating a U.S. Prosecuting Attorney and obtaining money under false pretences—has been appointed by Chief Justice Zane as foreman of the recently empanelled grand jury of the Third District Court.

A non-"Mormon" millinery establishment in Salt Lake City, carried on by Mesdames Button and Boyan, was the scene of two recent conflagrations, which fortunately were nipped in the bud and extinguished before much damage was done. An investigation led to the suspicion that the fires had been started with a view to burning the stock and securing the insurance, and a good deal of scandal resulted from it. While the excitement was at its height, Mr. Button, who had been in the East making purchases, returned and from shame or grief, as is supposed, went to the Jordan river and committed suicide by drowning.

Two accidents at molasses mills are reported in our exchanges. One is the case of a five-year old son of Chs. L. Wood, of Willard, who, while playing around the mill, accidentally got his hand caught between the rollers. The father and another man by their united efforts succeeded in pulling the little fellow away and preventing his whole body being drawn in, but not without leaving his hand in the mill. The other case, which occurred at Brigham City, was that of a twelve-year old son of Lars Christensen, who, while feeding a molasses mill, had his left hand drawn into the machinery, and in jerking it out the skin was stripped from his wrist to the tips of his fingers and the ends of some of his fingers also were lost.